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site, but when such a place is sold, the images or tablets are carried to another temple. Most of these places are in a sad state of disrepair, but there are signs of better times coming, and there are a number of temples which have recently been repaired or redecorated. Many have schools connected with them, where a general primary education is given by underpaid teachers of the old style, but so far as I know the schools of Buddhist temples, taught by monks, are for neophytes and are strictly religious.

Twelve names are used for temples in the Huailing Hsien Chih. An analysis of them is given in Appendix I. The numbers are as follows : An, 40 temples ; Tsi, 38 ; Miao, 21 ; Tzi, 9 ; T'an, 4 ; Kung, 4 ; Tien, 2 ; T'a, 2 ; Ch'an Ling, 2; Koh, 1; Tao Yuen, 1 ; Kuan, 1. However, such statistics are not of much value, for the names are often interchangeable. Of the four more commonly used names, Miao, which is the generic term, is usually translated as temple, Tsi or Tsi T'an as ancestral temple, Tzi as monastery, and An as nunnery. But these terms are very misleading. A nunnery is nearly always called An, but some An have monks instead of nuns. An ancestral temple is always called Tsi, but many Tsi are not devoted to ancestors. Miao may be applied to almost any religious building. A Tzi is always a monastery, but some monasteries are not called Tzi. Of the remaining words, T'an means an altar, Tien a hall used for religious purposes, T'a is the name for a pagoda, Ch'an Ling is a literary name used by Buddhists in preference to Tzi at times, and Koh, Kung, Kuan and Tao Yuen seem to be Taoist terms. Tzi and An almost always indicate Buddhism. However, Richard in his Calendar of the Gods, says that nine words, Tzi, An, Miao, Yuen, T'an, the word for hall not altar, Kung, Koh and Tien, may be applied to Buddhist temples. He gives the number of principal Buddhist temples in Anhui as forty-one. While the word principal is vague, the impression is certainly erroneous, for there are more than that number of large temples at the holy mountain of Chiu Hua Shan alone. His estimate is based on a book called the Tsan Hsioh Chih Ching, published in 1826, which obviously is not of much value today. The *Encyclopedia Sinica* (Temples), says that Kuan and Kung are Taoist names. It also gives two Sanscrit expressions

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792 794 778 The temples and their priests are supported from various sources. Some are endowed and receive income from land. Some depend upon certain individuals and families. Many monks engage in business, selling charms, souvenirs, and conducting tea houses and hotels. Masses for the dead and special services are very lucrative, as is organized begging, which is from house to house and not done on the street. For improvements the monks have to depend upon sporadic gifts. For instance, a few years ago one of the river steamers sank following a collision and three hundred lives were lost. A wealthy Anking man had intended to take that boat, but was warned in a dream and so saved his life. In gratitude he gave several thousand dollars to the Yin Chiang Tzi, which was used to repair the pagoda. The three state temples are state supported, but repairs are made by contributions to the K'ung Chiao Huei (Confucian Society), to which all the officials belong. The cost of the sacrifices there is paid from the taxes, but no other temples receive public funds, at least not officially. It may be said that no temples except those belonging to particular families rely upon periodic contributions from a regular clientele, as do most Christian churches. The 358 778 result is that the fortunes of individual temples vary considerably. Probably as a result of political conditions, the appearance and general upkeep of Chinese temples, at least in the provinces, cannot compare with those of the shrines of Japan. Grass grows in the courts, dust clouds the gilded images, tiles are missing from the roofs and the huge columns are devoured by ants, yet even in decay their beauty is impressive, especially under the moonlight, which brings back the appearance of former splendour.

778 441 776 Certain temples are used as meeting places by trade gilds, the image of the trade god being placed on a side altar. A list of the gods worshipped by different trades is given in Appendix 6. As far I have discovered them, the following temples are used by gilds.

Temple of the Fire God (Ho Shen Miao), — Fortune Tellers'and Barbers' Gilds.

Temple of the God of Wealth, (Tsai Shen Miao), — Money Changers'and Cloth Merchants' Gilds.

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Peach Garden Oath, Liu Pei, Kuan Kung, and Chang Fei. There is a hall behind the Ta Tien, with three tablets on the altar, but they are so discolored, it is difficult to make sure of the names. It hardly seems possible that Liu Pei is among them, for all are dukes, and Liu is considered a legitimate emperor. The tablets may be those of the men who were executed with Yo Fei, for Yo is one of the names, and Yo Fei's son was a victim. As the temple was destroyed by the T'ai P'ings, the Hsien Chih may refer to the former building.

Sacrifices similar to those offered Confucius are made on the 15th of the 2nd and 9th months, the chief military official resident in the city acting as the celebrant, with civil officials of lesser rank attending. In October 1923, the ranking civil official was the district magistrate of Huai Ling Hsien, and the civil governor of the province did not attend. At that time no sacrifices were offered in the rear hall.

At present the temple is ordinarily used as a school for training physical directors, and the second court has been turned into a basket-ball ground. The place is in wretched repair. The paint is cracked, the walls dingy, the floor dirty beyond description and the courts grass grown. Spider webs hang among the tablets, the beams sag and the whole atmosphere is miserable.

But when the full autumn moon shines down upon the blue flagstones and shadows cloak the great hall, when the black eaves curve in sweeping lines towards the clear, deep blue of the midnight sky, and the altar is ablaze with flickering candles, then the splendour of the old days comes back to the temple, and the ghost of departed glory reigns again. Braziers filled with pine wood burn in the courtyard, and attendants bearing torches of twisted bamboo strips walk about the terraces, the shadows dancing across the carved lattice behind them. The choristers and dancers, with their wands tipped with pheasant feathers, wait in lines on either side of the dragon steps, while behind them stand men with flutes, drums and bells of different notes. Within the door the dead ox lies across his hurdle, his head raised toward the altar.